

# Watson's Cooperstown

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TERMS.

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REFUGE OF OPPRESSION.

[From Zion's Herald.]

My Editor:—By the politeness of a friend, I have just received the "Liberator," for Feb. 28th, containing Prof. Whedon's article entitled "Foreign Interference," and article entitled "Refuge of Oppression," with the following caption, by the latter:

The following article we have perused with feelings of horror. Its spirit is clearly murderous, especially as it is manifested in the words we have quoted. He can thus write, like an assassin, with only darkness, opportunity, and courage, to strike his blow. Who or what its author is, we should not expect that we believe he is a professor at the Wesleyan University, at Middletown, Conn., or a singular advocate of the American Colonization Society. We presume he is from Boston, and a slaveholder, or the head of a slaveholding family, who has stirred up the evil passions of wicked men, and to lend them to assassinate the noble philanthropist whom it attacks. It has been apparent that the Wesleyan University is itself a slavehold of Southern despotism, so far as is remembered that our esteemed brethren, James Scott and Charles W. Denison, were mobbed at Middlebury; much to the gratification of the students of the University."

I do not quite see the above, with an idea of answering it, or entering any defense against it, or the accusations it contains. The character of the paragraph, and the character of the source whence it emanates, unite in forbidding such a course. My principal object, in presenting the above paragraph, is to show the readers of the Herald to what extent of acumen and gall the modern spirit of abolitionism is propelling its votaries. This is a fair specimen of the articles and lectures that frequently drop from their lips. It is really wonderful to witness how far human nature is hurried into extremes, for strong exciting causes. Men will start on a truly benevolent object, with much of the milk of human kindness in their bosom; but after a little excitement and agitation, this milk of charity is changed into gall and wormwood. In the pursuit of their favorite object, every one that differs from them, even in the mode of its accomplishment, is anathematized; and like Jezebel, they are publicly boasting of their zeal for God; they are evidently more under the influence of selfish purposes, than of love to God or man;—their benevolence towards the object of their pursuit is sometimes exploded, to say the least, by their malice towards all who differ from them. The more exciting the subject, the more likely the result will follow.

I wish to say, affectionately and earnestly, to my brethren of the N. E. and N. H. Conferences, beware how you give yourselves to the "system of agitation," that, by foreign and domestic influence, is now in operation among us. Though unworthy to give counsel, still I beg my brethren, ministers and laymen, to bear with me, while I expatiate with them for a few moments, and caution them on this subject. I know caution is stigmatized with the epithet,—apologizing for slavery. There are men who, in a moment, open our lips in this way, and say, "Apologists for slavery! apologists for slavery!"—The man who excuses the sinner and his neighbor, is as bad as the sinner himself. But, brethren, I trust you are not yet prepared to go such lengths in censure and reproof. Still you are in danger, perhaps drinking into this spirit. For it is evidently the spirit of the party. Will my brother say, "We have nothing to do with Garrison; it is the cause we advocate;" then, if not identified with Garrison? But, my brother, a moment—it may be you do not understand all the parts of this foreign and domestic machinery. Let me call your attention to a few facts in the case, it is a fact, that among our own brethren, among our own ministers, we have men who are countenancing and patronizing this same Wm. Lloyd Garrison. Would you have him rated for his candor and kindness, has already drunk so deep of this spirit, that he is consulting gravitously, as I am informed, at his own expense, a hundred copies weekly, of this same Liberator. Yes, one hundred copies of the above paragraph, slandering an institution of which he has been one of the official Board, as well as slandering also some of his brethren in the ministry, by him sent abroad, as matter of so much consequence to the Church, that he can afford to give it its gratuitous circulation! This strikes me as practically endorsing the paragraph; as giving it the influence of his individual sanction and recommendation. It is true he may say, he is not to be held responsible for every paragraph in the Liberator, because he patronizes the paper. And the pax would have some force in it, if this were a military case. But this is a fair specimen of the spirit of the Editor. Such writings are the element in which he lives and moves; and by which he "agitates" as he is in the public mind. Nevertheless, the author alluded to, endorses for him in a general way, and as yet I have heard no public protest from that quarter, against any of the acts of his favorite Editor.

Look at another fact. Several of the ministers of the two conferences, men of known *mercy, pity, intelligence and candor*, have come out with an address, directly and pointedly inveighing against the constituted authorities and some of the regulations of their own Church. And so eager did the writer of that article seem, to convict the authorities of the Church of acting unconstitutional, that he has entirely neglected to acquaint himself with the history of the facts in the case, though it is a part of the history of his own Church. Or what is more probable, he has been misled, by taking for his text-book on this subject, the statement of a certain abolitionist author, who is not only not of us, but so far as I am informed, has no particular affinity for us.

Let me direct your attention to another fact. Several of our good brethren have felt it their duty to call the attention of the public to Mr. George Thompson, an English lecturer, who has been gratuitously sent over here, for the express purpose of keeping up a "three years'" agitation among us, with the hope that by that time we shall get so excited as to be able to keep up the agita-



# THE LIBERATOR.

VOL.V.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 20.

BOSTON, MASSACHUSETTS.]

[SATURDAY, MAY 16, 1835.

tion without "foreign aid." These brethren tell us, that this Mr. Thompson is a man of excellent spirit, an undoubted Christian, mild, amiable, and gentlemanly; as well as remarkably eloquent. Be it so; we will not pretend to dispute them. The inference, however, is, that such a man would be one of the last to be carried away by a *Garrison spirit*; either to feel it himself, or approve of it in others. And yet listen to what Mr. T. says of the abolition cause, and of the Liberator. In this very same No. from which the above libel is taken, Mr. Thompson says:

"Does any ask—What can I do for the relief and improvement of the colored race?" I reply. "Subscribe for the Liberator." "To all the true lovers of the cause I say—Take the Liberator—pay for the Liberator—read, mark, learn, and inwardly digest" the Liberator—lead the Liberator."

And this quotation is not half he says in favor of the Liberator. He says the "principles of the Liberator are the *very best*, for this and every age, till time shall be no longer." Can any one doubt of Mr. Thompson's identity with the Liberator? With the Liberator, then, let them stand or fall. The readers of the Herald have seen in a late article from Prof. Whedon, how recklessly the editor of the Liberator denounced his own government, at a public meeting in a foreign kingdom, where he and his colleague Thompson were side by side, in the same cause. And now Mr. T. has come hither and joins hands again with his brother of the Liberator, to create an "excitement" among us. And we, forsight, are to be taught by this union of foreign and domestic influence, not only the utter worthlessness, but *abandoned wickedness* of our constitution—and when it is broken up, what shall we have in its stead? Do not these men see that ruin to the master and slave, ruin to the nation, will be the consequence? Yea, ruin, probably, to the cause of freedom itself, throughout the world? Then will the Holy Alliance, then will the autocrats and despots of the eastern hemisphere hold their jubilee, and the chains of millions of slaves will be riveted for centuries! Can any one doubt but these men, as soon as they feel themselves strong enough, will attack the constitution? They have already denounced it as wicked! desperately wicked! And one of their maxims is, "We are not to look at consequences." Whatever is judged to be sinful must be as assailed at once, and without any reserve. Of course, the way is *already* prepared for the attack upon the constitution—for the constitution is a crying sin—God abhors it! abolitionists abhor it!—Never mind consequences!

Break up the sinful instrument! cut asunder the cords of wickedness that bind us together!—it is but an unholy conspiracy against God and man! The time, Christian brethren, is not far distant, in my opinion, when, if the leaders in this business can get enough of you and of your fellow citizens generally, to join them, we shall have an abolition party in politics, and an abolition party in the Church. What else are we to infer from the circumstance that all this excitement is got up in the *free States*, and especially in New-England, where we are all opposed to Slavery? What else can we infer from the system of agitation that is going on? the system of agitation that is kept up by lecturers, periodicals, and the like? And especially, who can doubt but such a thing is contemplated, when we hear already, in the leading abolition journals, the mustering of the political partisans—the denunciation of those members of Congress, from the North, who thought it not expedient, at this peculiarly excited session of Congress, to agitate the slave question? and when, also, we hear church members and ministers in the North, denouncing their Southern brethren who are so unfortunate as to be identified with Slavery? They are men who, in a moment, stigmatized with the epithet,—apologizing for slavery! There are men who, in a moment, open our lips in this way, and say, "Apologists for slavery! apologists for slavery!"—The man who excuses the sinner and his neighbor, is as bad as the sinner himself.

But, brethren, I trust you are not yet prepared to go such lengths in censure and reproof. Still you are in danger, perhaps drinking into this spirit. For it is evidently the spirit of the party. Will my brother say, "We have nothing to do with Garrison; it is the cause we advocate;" then, if not identified with Garrison?

ART. 2. The object of this Society is the entire abolition of Slavery in the State of Kentucky. While it admits, that the State alone has power to legislate in regard to the abolition of slavery—its aim shall be, to convince all our fellow-citizens, by arguments addressed to their understandings and consciences, that slaveholding is a great crime in the sight of God—a constant transgression of his holy law—and that the best interests of all concerned require its immediate abandonment.

ART. 3. This Society shall aim to meliorate the character and condition of the people of color, by encouraging their intellectual, moral and religious improvement—but it never will, in any way, countenance a resort to physical force to obtain their freedom.

ART. 4. Any person who consents to the principles of this Constitution, and who contributes annually to the funds of this Society, and is not a slaveholder, may be a member of this Society, and shall be entitled to vote at its meetings.

## RESOLUTIONS.

**Resolved,** 1. That this Society, whilst it labors by argument and motive to persuade those who hold their fellow creatures in bondage, to loose the bands of slavery, will entertain with no favor any plan of amalgamation between the white and colored people.

**Resolved,** 2. As the sense of this society, that the illicit amalgamation of color which has ensued from African Slavery everywhere, and has already made such shameful progress in this State, would be greatly arrested, by allowing the slaves to feel that dignity of character which liberty naturally creates.

**Resolved,** 3. That this society believe that patience, submission, and good conduct on the part of the slaves, not only to such masters as are "good and gentle, but also to the froward," is absolutely essential to the successful inculcation of its principles, and to the ultimate, entire, and peaceful acquisition of those inalienable rights that are now withheld from them.

**Resolved,** 4. That the orderly and industrious conduct—the intellectual, moral and religious improvement of the free people of color in this State and elsewhere, will greatly contribute to the success of this society.

**Resolved,** 5. That, whilst we feel no desire to oppose any plan for removing to Africa the people of color who are actually free, and who, without being harassed or persecuted, consent to emigrate, so long as said plan may be conducted on benevolent and christian principles—we believe, passing by what other objections might exist, that all such plans are too slow in their operation, or will be found totally ineffectual for the extermination of slavery from our State.

**Resolved,** 6. As the sense of this Society, that the removal from the United States Africa of "moral, temperate and industrious" emigrants from amongst our colored population—so long as *morbidity, temperance and industry* are considered *here*, as insufficient, of themselves, to constitute *christian character*—will have no tendency to *christianize* the natives of *that continent*.

**Resolved,** 7. That, whilst we would rejoice to see christian colonization and the most strenuous christian efforts directed to that neglected country—we believe one of the most effectual ways, under God, to excite them is, to shew forth *here* the strength of christian principle, the beauty of christian action, and our entire dependence on God for happy results, whilst we are acting in obedience to his commands, in the manifold mission of the oppressed.

**Resolved,** 8. That associations in the several counties, in the form of auxiliary societies, of those who, in principle and

practice, are opposed to the continuance of slavery, would greatly contribute to its speedy termination.

**Resolved,** 9. That slaveholding by professors of religion—their acknowledging it to be sinful before God—whilst they yet attempt to defend or palliate it by *His word*, is the most formidable barrier to the progress of the Redeemer's kingdom in our State.

**Resolved,** 10. As the sense of this Society, that, if professors of religion would, at once, obey God's command—"Let the oppressed go free"—and "break"—casting away as utterly unfit for future use—every yoke which they themselves have either fitted, or continued, upon their neighbors, slavery would soon cease in Kentucky.

**Resolved,** 11. In connection with the last resolution, as the solemn and deliberate conviction of this society, that the sin of *continued* slavery in Kentucky will rest mainly, upon the members of God's visible church within her limits.

**Resolved,** 12. That, in view of the mistaken judgments which may be formed by the advocates of continued slavery, of the measures and objects of this society—the charge of fanaticism—of the vituperation and abuse with which its members may be visited, we will pursue our course steadily in the fear of God; we will endeavor in the meek spirit of Him who came to "bring out them that sit in darkness out of the prison house," to return, for "railing," "blasphemy," and "not to fear the reproach of men, neither to be afraid of their revilements."

**Resolved,** 13. That our brother JAMES G. BIRNEY, be requested to deliver Lectures upon the subject of Immediate Emancipation, whenever and wherever he can find a proper occasion to do so; and we pledge ourselves individually and collectively to do all in our power, consistently with prudence and the principles we profess, to assist and encourage him in the performance of that duty.

**Resolved,** 14. That he be appointed, also, a delegate from this Society, to attend the ensuing Anniversary meeting of the American Anti-Slavery Society, to be held at the City of New-York.

**Resolved,** 15. That it is the opinion of this Society, that the cause in which we are engaged would be greatly promoted by the publication of a Weekly Paper in this division, devoted mainly to the discussion and diffusion of the principles we advocate: and if an enterprise so desirable should be undertaken, we promise to give it our patronage and support.

## COMMUNICATIONS.

WEARE, N. H. 5th mo. 5th, 1835.

To the Editor of the Liberator.

As New-Hampshire has, till recently, distinguished herself but little by her efforts for the Abolition of Slavery, the friends of the cause doubtless feel interested in learning what progress the sturdy sons of the Granite State, are making on this subject.

A better spirit, we believe, is prevailing among us. The important consideration, that "something must be done," is beginning to be felt. The sympathies of the people begin to be awakened for the oppressed; and before another year shall have passed away, our State will furnish many fearless and active laborers in the great work of immediate emancipation. More light is all that is wanting. Give the people the necessary information—spread before them the real picture of American Slavery, and its attendant evils,—enlighten them with respect to the real principles of the Abolitionists—and they will join heart and hand with those of their brethren, who are already in the field of action. Probably every man in New Hampshire, who thinks at all on the subject of slavery, boldly denounces it as a system of cruelty and injustice. Why, then, is he not willing to lend his timely aid in the great cause of abolition? O, he fears the "consequences," which he *imagines* will follow the promulgation of so *destructive* a doctrine as that of immediate emancipation! But away with such pleas for inaction! Let us cleave to justice, be the consequences what they may.

An Anti-Slavery Society was formed here in the early part of the 3d month last, which at present consists of upwards of sixty members, nearly all of whom are members of the Society of Friends. Two thorough-going lectures have been given by Moses A. Cartland, in which the evils of slavery were exposed, and the principles of anti-slavery explained and defended. They have had a good effect. And we are now making efforts to procure a considerable number of anti-slavery publications, for the use of our State, and for general distribution.

**Resolved,** 6. As the sense of this Society, that the removal from the United States Africa of "moral, temperate and industrious" emigrants from amongst our colored population—so long as *morbidity, temperance and industry* are considered *here*, as insufficient, of themselves, to constitute *christian character*—will have no tendency to *christianize* the natives of *that continent*.

**Resolved,** 7. That, whilst we would rejoice to see christian colonization and the most strenuous christian efforts directed to that neglected country—we believe one of the most effectual ways, under God, to excite them is, to shew forth *here* the strength of christian principle, the beauty of christian action, and our entire dependence on God for happy results, whilst we are acting in obedience to his commands, in the manifold mission of the oppressed.

**Resolved,** 8. That associations in the several counties, in the form of auxiliary societies, of those who, in principle and

feared even to listen to anything I might have to communicate. Poor fellows! they were so cruelly imposed upon by the Colonization scheme, that they are ready to query, what good can originate among the white people. I feel them to be "men and brethren," and endeavored to convince them so, by expressing the tender sympathy and affection that I felt for them. I believe they were all convinced. One aged man amongst them observed to another, "He is not afraid to sit by me, if I am black."

I then proceeded to Lexington. There had not forgotten the account I gave, some months since, respecting this very interesting settlement. Had a meeting for the colored people—a truly refreshing season it was. I there heard the fervent petitions uttered for my preservation, and the *passion* of the blessed cause. On 4th day, the 8th, a meeting was appointed for the white people: it was not numerously attended, but the colored people, I believe all attended. I delivered a lecture on the sin of slavery, and endeavored to prove that the whole nation is implicated in the perpetration of the system. Some pertinent remarks were made by a Methodist preacher in attendance. The unlearned, the meek, unassuming EXIM HAMLIN then addressed the meeting, in a burst of natural eloquence, that I feel myself inadequate to the task of furnishing even a faint description of. He continued speaking nearly an hour, and all listened to his artless detail of the horrors of slavery, with almost breathless silence.

He indeed testified what his own eyes had beheld, and his own ears heard. He had witnessed the separation of earthly ties—had heard the frantic screams of the mother when her little darling babe had been torn from her fond embrace. I must be brief: thou canst anticipate the rest. The meeting closed in the most solemn manner; the sympathies of all appeared to be wonderfully called forth. I feel as one who had been learning, and I say of a truth, it was good for me that I was there. When will the people awake to a serious investigation of this great matter? When will they awake from the state of lethargy and supineness into which we have fallen?

I remember a few expressions of dear John Woolman:

"My mind is often led to consider the purity of the Divine Being, and the justice of his judgments; and herein my soul is covered with awfulness. Many slaves in this continent are oppressed, and their cries have reached the ears of the Most High. Such are the purity and certainty of his judgments, that he cannot be partial in our favor. In infinite love and goodness, he has opened our understandings, concerning our duty towards this people; AND IT IS NOT A TIME FOR DELAY. Should we now be sensible of what he requires of us, and through a respect to the private interests of some persons, or through a regard to some friendships, which do not stand on an immutable foundation, neglect to do our duty in firmness and constancy, still WAITING for some extraordinary means to bring about their deliverance, it may be terrible things in righteousness that God may answer us."

On first day, 12th, attended a Lutheran Church in Stark County, at the suggestion of a physician, whose name I do not recollect. After the services were gone through, he informed the clergyman that a stranger was present, who wished to address the meeting on the subject of anti-slavery. The preacher had just before been impressing upon his audience the necessity of cultivating feelings of kindness and good will to all men—probably he meant all white men, for he hesitated, and knew not what to say.

A consultation was held, however, and I was requested to come forward. I was informed that bitter prejudices were entertained against the colored race. The hue and cry has been, "We fear amalgamation." All the bigheads that ignorance and superstition could invent, had taken up a resting place with them. When I advanced the idea, that the colored man should have his long lost rights restored, that he should be elevated to religious and political equality with the whites, there was evidently a feeling of disapprobation. I solicited the attention a little longer; observed I had merely made an assertion, and had not proven it at all—reminded them of the necessity of first listening to the proof, perchance any should be adduced. This restored order. Before the meeting closed, I perceived some of the females were shedding tears. I trust the effect was good.

On the 13th, arrived in Canton, the county seat for Stark County—was introduced to some influential characters of that place, who interested themselves with becoming zeal. It being court week, a great collection of people were in town. The meeting convened at candle-light in the Court House; there was

## DECLARATION OF SENTIMENT.

The undersigned, citizens of the State of Ohio, having assembled in convention for the purpose of organizing a State Anti-Slavery Society, avail themselves of the opportunity thus afforded, to make an exposition of their sentiments upon the subject of slavery, and the means which they deem necessary for its removal.

1st. We believe slavery to be a sin—always, every where, and only, sin—sin, in itself, apart from its occasional rigors incidental to its administration, and from all those perils, liabilities and positive inflictions, to which its victims are continually exposed—sin, in the nature of the act which creates it, and in the elements which constitute it—sin, because it converts persons into things, makes men property, God's image merchandise; because it forbids men to use themselves for the advancement of their own well-being, and turns them into mere instruments, to be used by others, solely for the benefit of the users; because it constitutes one man the owner of the body, soul and spirit of other men—gives him power and permission to make his own pecuniary profit the great end of their being; thus striking them out of existence as beings possessing rights and susceptibilities of happiness, and forcing them to exist merely as appendages to his own existence. In other words, because slavery holds and uses men, as mere means for the accomplishment of ends, of which ends their own interests are not a part—thus annihilating the sacred and eternal distinction between a person and a thing—a distinction proclaimed an axiom by all human consciousness—a distinction created by God, crowned with glory and honor in the attributes of intelligence, morality, accountability and immortal existence, and commended to the homage of universal mind by the concurrent testimony of nature, conscience, providence and revelation, by the blood of atonement and the sanctions of eternity. This distinction, authenticated by the seal of Deity, and in its own nature efficacious and immutable, slavery contemns, disannuls, and tramples under foot. This is its fundamental element—it is vital, constituent principle—that which makes it a sin in itself, under whatever modification existing. All the incidental effects of the system flow spontaneously from this fountain head. The constant exposure of slaves to outrage, and the actual inflictions which they experience in innumerable forms, all result legitimately from this principle assumed in the theory, and embodied in the practice of slaveholding. What is that but a sin, which sinks to the level of brutes, beings ranked and registered by God a little lower than the angels—wrests from their rightful owners the legacies which their maker has bequeathed them—inalienable birthright endowments exchanged for no equivalent, unresurrendered by volition and unforfeited by crime—breaks open the sanctuary of human rights, and makes its sacred things common plunder—driving to the shambles Jehovah's image, herded with four-footed beasts and creeping things, and bartering for vile dust the purchase of a Redeemer's blood, and the living members of his body?—What is that but a sin, which derides the sanctity with which God has invested domestic relations—annihilates marriage—makes void parental authority—nullifies filial obligation—invites the violation of chastity, by denying it legal protection, thus bidding god-speed to lust as it riots at noon-day, glorying in the immunities of law?—What is that but a sin, which stamps as crime obedience to the command, 'Search the scriptures'—repeals the law of love—abrogates the golden rule—exacts labor without recompense—authorizes the forcible sunderings of kindred, and cuts off forever from the pursuit of happiness? What is that but a sin, which embargoes the acquisition of knowledge by the terror of penalties—eclipses intellect—stifles the native instincts of the heart—precipitates in death dams the upward aspirations of the spirit—startles its victims with present perils—peoples the future with apprehended horrors—palsies the moral sense, whelms hope in despair, and kills the soul?

2d. The influences of slavery upon slaveholders and the slave States are, an abiding sense of insecurity and dread—the press covering under a censorship—freedom of speech struck dumb by proscription—a standing army of patrols to awe down insurrection—the mechanic arts and all vigorous enterprise crushed under an incubus—a thrifless agriculture smiting the land with barrenness and decay—industry held up to scorn—idleness a badge of dignity—prodigality no barrier to favor—lust emboldened by impunity—concupiscence encouraged by premium, the high price of the mixed race operating as a bounty upon amalgamation—prodigality, in lavishing upon the rich the plundered earnings of the poor, accounted high-souled generosity—revenge regarded as the refinement of honor—aristocracy entitled republicanism, and despotism chivalry—sympathy deadened by scenes of cruelty rendered familiar—female amiableness transformed into fury by habits of despotic sway—conscience smothered by its own unheeded monitors—manhood effeminated by loose-reigned indulgence, and a pervading degeneracy of morals and manners, resulting from a state of society where power has no restraint, and the weak have none to succor.

3d. Slavery has framed and incorporated into the very structure of society, a system of antagonist relations, fomenting jealousies between different sections, distracting our public councils with the conflict of warring interests, weakening our national energies, and imminently jeopardizing our national existence. It has desecrated our federal city, sullied with its leprosy our national temple, snared its sacred courts into human sham-

bles, and provided seats for them that sell men. It is at war with the genius of our government, and divides it against itself. It scoffs at our national Declaration, brands us with hypocrisy before the nations, paralyzes the power of our free institutions at home, makes them a hissing and a by-word abroad, and shouts our shame in the ears of the world.

4th. What are the blessings that slavery has conferred upon THE CHURCH, in return for its christian baptism and its hearty welcome to the communion of the saints? It revokes the command of her Lord—'Go ye into all the world, and preach the gospel to every creature.' It builds anew, and sanctifies, the heathen barrier of caste, and while her prayers and her arms traverse oceans to find heathen in the ends of the earth, it shuts up her bowels against the heathen at her own door, and of her own creation; and, as if to make the church the desirous of scoffers, it grants her special indulgence to make heathen at home for her own benefit, provided, by way of penance, she contributes a tithe of the profit for the conversion of heathen abroad. It makes her sacrifices a vain oblation, her Redeemer the minister of sin, terrible things in righteousness the answer to her prayers, and canopies the heavens above her with portents of coming judgments, which now for a long time linger not. It accounts her shepherds blameless as they traffic in the lamb of the flock, while round about Zion lamentation and wailing mingle with her songs, the daughters of Jerusalem weeping for their children, and refusing to be comforted because they are not.

**THIS IS SLAVERY**—slavery as it exists today, sheltered under the wings of our national eagle, republican law its protector, republican equality its advocate, republican morality its patron, freemen its body guard, the church its city of refuge, and the sanctuary of God and the very horns of the altar its inviolable asylum!

Against this whole system, in itself and in its appendages, in its intrinsic principles and in its external relations, we do with one accord, in the name of humanity and eternal right, record our utter detestation, and enter our solemn protest. Slavery being sin, we maintain that it is the duty of all who perpetrate it immediately to cease; in other words, that immediate emancipation is the sacred right of the slaves, and the imperative duty of their masters.

By immediate emancipation, we do not mean that the slaves shall be deprived of employment, and turned loose to roam as vagabonds. We do not mean that they shall immediately be put in possession of all political privileges, any more than foreigners before naturalization, or native citizens not qualified to vote; nor that they shall be expelled from their native country as the price and condition of their freedom. But we do mean that, instead of being under the unlimited control of a few irresponsible masters, they shall receive the protection of law; that they shall be employed as free laborers, fairly compensated and protected in their earnings; that they shall have secured to them the right to obtain secular and religious knowledge, and to worship God according to his word.

We maintain that the slaves belong to themselves; that they have a right to their own bodies and minds, and to their own earnings; that husbands have a right to their wives, and wives to their husbands; that parents have a right to their children, and children to their parents; and that he who plunders them of these rights commits high-handed robbery, and is sacredly bound at once and utterly to cease.

We maintain that every master ought immediately to stop buying and selling men, women and children—immediately to stop holding and using them as property—immediately to stop robbing them of inalienable rights which they have never forfeited. In a word, we say to the master, it is your duty to emancipate your slave immediately, that is, to stop taking away from the slave those things which belong to him, and to leave him unmolested in the possession of his body and soul, his earnings, his wife and his children, as you are in the possession of your body and soul, your earnings, your wife and children.

## PLAN OF OPERATION.

We shall seek to effect the destruction of slavery, not by exciting discontent in the minds of the slaves, not by instigating outrage, not by the physical force of the free States, not by the interference of Congress with State rights; but we shall seek to effect its overthrow by ceaseless proclamation of the truth upon the whole subject—by urging upon slaveholders, and the entire community, the flagrant enormity of slavery as a sin against God and man—by demonstrating the safety of immediate emancipation to the persons and property of the masters, to the interests of the slave and the welfare of community—from the laws of mind, the history of emancipation, and the indissoluble connection between duty and safety—by presenting facts, arguments, and the results of experiment, establishing the superiority of free over slave labor, and the pecuniary advantages of emancipation to the master—by correcting the public sentiment of the free States, which now sustains and sanctions the system—by concentrating its rectified power upon the conscience of the slaveholder—by promoting the observance of the monthly concert of prayer for the abolition of slavery throughout the world, that by a union of faith and works, we may bring our tithes into the store-house, and prove therewith the 'God of the oppressed.'

We propose for our system of measures, to organize anti-slavery societies throughout the State, employ agents, circulate tracts and periodicals embodying our sentiments, invoke the aid of the pulpit, wield

the power of the press, and implore the church to purge herself from the sin of slavery, disowning all fellowship with 'the unfruitful work of darkness,' and 'hating the garment spotted with the flesh.' We shall practically testify against slavery, giving a uniform preference to the products of free labor. We shall absolve ourselves from the political responsibility of national slaveholding, by petitioning Congress to abolish slavery and the slave trade wherever it exercises constitutional jurisdiction. We shall earnestly seek the emancipation of our free colored citizens from the bondage of oppressive laws, and the tyranny of a relentless public sentiment, and extend to them our hearty encouragement, and aid in the improvement of their condition and the elevation of their character. In the employment of these means, and in the prosecution of these measures, while we seek sedulously to 'observe and do' the command, 'Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.' We trust ever to demonstrate in our intercourse with those of opposite views, that we are no less mindful of those other precepts, equally imperative, 'Be gentle unto all men,' 'Be courteous.'

With jealousy for the honor of God; with bowels of compassion for the perishing; with shame and confusion of face for the participation of the church in the accursed thing; with bitterness of soul for our sin in no more remembering those in bonds as bound with them; with pity and prayer for those who hold them in bondage; we utter, in the ear of every oppressor, our loud remonstrance and solemn warning, with strong beseechings and many tears, that he will 'undo the heavy burden, and break the yoke, and let the oppressed go free.'

For success in this sacred enterprise, we cease from man, and look to God alone. In him is everlasting strength—with him the residue of the spirit and plenteous redemption. His word has gone out of his mouth—"For the oppression of the poor, and for the sighing of the needy, now will I arise, saith the Lord. I will set him in safety from him that puffeth at him." His wisdom is our guide, his power our defence, his truth our weapon, his spirit our comforter, his promise the anchor of our souls, his approval our exceeding great reward, and his blessing upon our past labors a sure presage of the glory to be revealed in the triumphs of redemption which already draweth nigh. Solemnly consecrated to the cause of EMANCIPATION, IMMEDIATE, TOTAL AND UNIVERSAL, we subscribe our names to this Declaration. The principles which it embodies we will by the grace of God, forever cherish and fearlessly avow, come life or death. We may perish, but they shall endure.

[SIGNED.]

*Robert Stewart, Elizur Wright, William Keys, Levi Whipple, Nathan Galbraith, William Dickey, William Donaldson, George Whipple, Alvan Coe, Joseph G. Wilson, Albert A. Guthrie, John Melandy, Jonathan M. Tracy, Augustus Wattles, James H. Dickey, Benjamin Finn, James Stewart, Lock Wheaton, William Wylie, Stephen R. Riggs, L. H. Parker, William A. Utstick, Joseph Linnell, John Monteith, Thomas H. Barr, E. N. Bartlett, Ansel Bridgeman, Timothy B. Hudson, William S. Rogers, William Sloane, A. F. Merriam, Daniel Warner, Albert G. Allen, Matthew Gillespie, Benjamin Bassett, John Hunt, Milton B. Cushing, Hugh S. Fullerton, Hugh Ghormley, William W. Bancroft, Philo Wright, Uriah T. Chamberlain, James T. Claypoole, Joseph A. Dugdale, Henry B. Stanton, James Hamblton, Eliphilet Austin, Tim. Hudson, Asaell Kilbourn, James Johnson, Theodore D. Wild, Abraham Pettyjohn, John B. Mahan, Robert Van Horn, Samuel Smith, H. Wilson, James Dunlap, Huntington Lyman, Samuel Crothers, Samuel H. Ward, Henry Coules, William Gage, John Jamison, Martin L. Fitch, John Rankin, John T. Pierce, Harmon Kingsbury, David S. Hollister, James R. Nelson, James Longhead, William Lewis, Greenbury Keen, Henry C. Howells, Thomas Treasie, James C. Brown, Asaell Case, James B. Finley, Charles Acock, Hugh Stevenson, Joseph Sheppard, James Wallace, Samuel Smith, Joseph S. Gillespie, George Clark, Jacob Coon, Robert Rutherford, Luke De Witt, George Brown, Benjamin Fols, Sereno W. Streeter, Chiles T. Blakeslee, William H. Rogers, William Beardsley, William Whitney, James J. Thome, Gamaliel C. Brannan, Abraham Baer, Jr., William S. Roberts, William T. Allan, Isaac Whitehead, James Dunlap, John S. Lewis, Stephen H. Gutherie, William Holyoke, Robert Vashon Rogers, Alpheus Coules, Horace Bushnell, Horace Ny, William Poe, David Wallace, Thomas Rogers, George Helmich, Joseph Bailey, C. H. Bidwell, Ralph M. Walker, John Wallace.*

[From a highly respectable Southern Lady.]

PHILADELPHIA, 4th mo., 15th, 1835.

## RESPECTED FRIEND:

Having been renewedly brought into deep and solemn exercise of mind during this winter, on the subject of slavery, for some time previous to my visit to Philadelphia, I was often led to query, 'Lord, what wilt thou have me to do?' when it appeared to me if I could obtain an authentic account of the Charleston Work-House or Sugar House, as it is most commonly called, perhaps it would be the best way of exposing the cruelty practised on slaves in that city, without the painful necessity of giving names. The rent paid for the building, and the number of poor sufferers constantly confined there, being sufficient evidence that Northerners make a great mistake, when they suppose house negroes are not cruelly treated. Last evening, I received a letter from Charleston from which the following particulars are extracted;

'The rent paid by the keeper of the Work House, or Sugar House, is \$1400 per annum. The actual number of persons received and discharged in a year cannot be learned, but from the best information obtained, the number kept there varies from 30 or 40 to 160 or even 260. Their food consists of corn meal boiled, or what is called hominy only: of this they have enough to supply the actual demands of hunger, but not as much as most would eat, if more were allowed. Their punishment is generally one of three kinds, viz.: Solitary Confinement, Whipping, or Working the Tread Mill. The instruments for whipping are either a common Cowhide whip or the Paddele: this is an instrument about two feet in length, as thick as a board, or about an inch, except at the wide end it is hewn down to not more than half the thickness of the handle: being made of oak or some other similar wood, it is very heavy, and, in general, more dreaded than the whip. The wide part of this is about 3 inches width, and 6 inches length. The mode of whipping is this: the person is first tied to two strong rings fixed in a piece of timber on the floor, by taking a turn round each ankle, so that his feet are about two feet apart, when fastened to these rings. His hands are then fastened to a block, or rather two blocks, with double pulleys or rollers in each, so that a four-fold power is obtained by them: these like the blocks used on board of vessels for hoisting sails or other heavy bodies—by the aid of this the poor sufferer is stretched very much and this is generally considered more painful than the whipping which follows. By being stretched in this manner the skin is made very tight so that it is cut or broken by every stroke whether the paddle or cowhide whip is used, and the blood flows. The number of stripes that may be inflicted on a slave depends wholly on his master or mistress when sent there by their order—should a negro be caught in the act of stealing, the loser of the stolen property has the same power as the master to judge of the number of stripes to be inflicted. In both these cases though the law has prescribed limits beyond which the master or accuser cannot go, yet the limits are so extensive that the law is merely a nominal thing, seldom, if ever being a restraint on even the most cruel. Any master or mistress may send a slave here for any fault, real or imaginary, and have them punished either by solitary confinement, whipping or the tread-mill, and no questions are asked as to whether he or she deserves it or not, thus making the power of the owner entirely absolute—the negro is stripped almost entirely naked, for the chastisement is always inflicted on the bare flesh, whether it be a man or woman. A corn grit mill is worked by the turning of the tread mill, which grinds all that is used for the establishment and much for the market. When they have enough to do, the blacks are kept on by turns, i. e. 4 or 5 and the same number off for each wheel, so that they are on but half the time. Sand is used when there is no corn to be ground. One hour's respite is allowed at breakfast and one at dinner.'

Thus with a heart sick within me I have copied the above statement, only making such alterations as seemed necessary to shield the individual who ventured to go to this dreadful place for the express purpose of obtaining the particulars here detailed. I believe he is the only man in Charleston who would have complied with my request to do so. I want to cover his head in the day of battle if it is necessary, but I care not who knows that I furnished him with the name of the master or mistress that I am willing to bear the obloquy, reproach or penalty that may be attached to such an exposure. I want northerners to know that here is the place where high-professors of the Religion of Jesus Christ send men, women and children of 12 years old to be punished,—often for the most trifling faults, such as impudence provoked by their own unreasonable demands and provoking tempers. 'I testify that I do know.'—If thou shouldest wish to know how I wish it published, I would say extensively, and if possible, let a picture of the stretched suffering slave be drawn exactly according to the description here given. If thou choosest to conceal the name of the city thou mayest, but I have no objection to its being published. I do not wish my name attached, simply because I have never liked to see it in a newspaper on any account. In furnishing it, I have performed what I believe to be a duty—the rest I leave entirely with thee.

I have lately read the Appeal by D. L. Child, and Jay's Inquiry, with both of which I was much pleased and I do indeed rejoice our good and great cause has such advocates. May the Lord Almighty be with them and all who are engaged in this work to guide and to bless them is my daily prayer.

## WESLEYAN UNIVERSITY.

NO. IV.

BROTHER GARRISON:—In my last I noticed a review of Dr. Fisk & Co. on the subject of Slavery, which they attempted to support by the 'doctrines and examples' of the Old Testament; and by the spirit and tenor of the gospel.

How ministers of the gospel could have the obtuse stupidity, or the basely-faced effrontery, to come out before an enlightened Christian public with what they call a 'Scripture Argument' in favor of Slavery, is too plainly stated in the COUPLET TO 'CONTINUING A SLAVE,' the master as PERMANENTLY A MASTER; the former is exhorted to obedience, the latter to justice and equity in the exercise of his AUTHORITY. Who can assent in the face of this text, that no slave master is truly awakened, nor can be educated in a Christian Church?

But I have not yet done with the comment of the Dr. & Co. on the text in Colossians. Let me give the text, and their comment, that the readers may judge whether they do really apologize for Slavery.

Masters give unto your servants (slaves) what is just and equal, knowing that ye also have a master in heaven.'

This text seems mainly to enjoin and sanction the fitting continuance of their present social relations, the freeman was to remain free, and the slave, unless emancipated should offer, to remain a SLAVE!!! 'We shall not apply to show how conclusive this text may be for us.' Is not the relation of master and slave, a civil connection, and will not Christianity, merely upon its embracing it, dissolve that civil connection? If not, then Religion and Slavery can exist together!!!

'The command to use his freedom if obtained, implies no 'moral condemnation of his previous servitude.' Surely it 'cannot.' The justest governor that ever sent forth a criminal from his completed imprisonment, commands him to depart and use his freedom, but does not condemn his previous confinement. The vilest slave that ever knocked at his victim's doors, bids him use his release, but condemns not his former servitude.'

Besides, there happens to be no command in the text; the oblique article 'rather expressive of mere preface or introduction,' shows it to be merely a matter of recommendation or advice.

That the Apostle does not here denounce slavery, is evident from the direction to the slave, to care for it: nor can that phrase mean—let it not hinder your accepting salvation; since the Greek word 'care,' (expressive of a centering of his mind upon his chains,) proves that he simply forbids discontent.'

Reader, have you carefully compared the text, and the commentary? if so, let me ask, what you think of it? Does St. Paul here 'enjoin and sanction the continuance of SLAVERY'? Does St. Paul teach that the slave must 'remain a slave,' unless emancipation should offer through the extorting and exterminating agency of some Colonization Society? Does St. Paul here, 'mean to enslave and 'simply forbid discontent,' and 'direct the slave to care not for it'? Does St. Paul teach that the master should commence a new translation forthwith, for the Christian world up to the time of these NINE DIVINES? has been in thick and gross darkness on the subject of Slavery. If they should only favor the world with a new version of the Scriptures, they would probably give us something like the following, which would set the matter in so plain a light, that there would be no further difficulty in understanding it.

THE MIDDLETON DIVINITY.

Math. xviii. 23—26. Therefore is the kingdom of heaven likened unto a certain slaveholder, which would take account of his slaves. And when he began to reckon, one slave was brought unto him which owed him ten thousand talents; but forasmuch as this slave had not to pay, his owner commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The slave therefore fell down and worshipped him, saying, master, have patience with me, and I will pay thee all.

Col. iii. 22. Slaves obey in all things your owners.

Cou. iv. 1. Masters, give unto your slaves what is just and equal. NOTE.—The meaning is, give them their freedom, that they may be able to work hard, or you who are owners, will lose by it.

Petit. ii. 18, 19. Slaves are subject to your owners with all fear; not only to the good and gentle, but also to the froward; for this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully. For what glory is it, if when ye are boxed or cuffed on the ear for your faults, ye take it patiently.

1st Tim. vi. 1, 2. Let as many slaves as are under thy care, count their own owners worthy of all honor, that the name of God, and his doctrine be not blasphemed; and they that have believing owners, let them not despise them, because they are brethren, but rather do them service, because they are faithful and beloved partakers of the benefit.

When all the texts in the Bible have been brought under their critical examination, we shall expect something like the above specimen of a new version, from the critical Divines at Middletown.

That such a translation expresses their sense of the Divine text, is too plainly stated in the COUPLET TO 'CONTINUING A SLAVE.'

Indeed they avouch that the word 'servant' in Col. iv. 1. and 'slave' in the text, are to be successfully denied. Indeed they avouch that the word 'servant' for Slavery. The reader of the 'Counter' will see that they have taken special pains to add the word 'slave' in parenthesis immediately after the word 'servant,' so as to make all understand that our present translation is incorrect; and that the word 'servant' never means 'hired laborer'; but always a slave, the 'rightful' PROPERTY of his master.'

BOSTON,

SATURDAY, MAY 16, 1835.

NEW-YORK, Saturday, May 9, 1835.

MY DEAR PARTNER:

I arrived in this city at an early hour this morning—had a very quiet and favorable passage, and found in the boat quite a number of abolition brethren from the east, delegates to the annual meeting. No opposition ventured to peep or mutter. I have just seen Mr. Lyman, a delegate from Ohio, one of the noble band of students who left Lane Seminary for conscience' sake. He attended the State Anti-Slavery Convention which was recently held in Zanesville, and brings with him its spirited proceedings in manuscript, to be published in pamphlet form in this city. I have barely time to copy the Declaration of Sentiment which was adopted by the Convention, and hope you will not fail to insert it in the next number of the Liberator. It is an uncommonly powerful production—its standard is as high as heaven, and its spirit full of holy resolution and uncompromising integrity. Mr. Birney and Mr. Stanton have just been addressing the Philadelphians, and are expected here this evening. Of course, Mr. B. will be the observed of all observers. I trust we shall succeed in getting him to attend our New-England Convention. Our dear brethren Thompson and Phelps are also expected this evening from Albany. It is reported that their lectures have been very successful in that section. I shall try to send you something further for your next number.

In great haste, yours truly,  
WM. LLOYD GARRISON.

We have not received from the editor, or any one of our numerous friends who attended the Anniversary Meeting in New-York, a single item of the doings of the meeting. We are reluctantly compelled, therefore, to put the paper to press without any other information relative thereto, than may be obtained from the following Report taken from the *New-York Commercial Advertiser*.

## SECOND ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

Yesterday, the American Anti-Slavery Society held their Second Annual Meeting, in the Third Free Church, Thompson-street. Shortly after 10 o'clock in the morning, the chair was taken by Mr. Arthur Tappan. The audience was very numerous.

After a prayer had been offered up, the Report for the past year was read by Mr. Wright. It dwelt, at considerable length, on the misunderstanding that recently existed between the Faculty of Lane Seminary, (Ohio,) and the students of that establishment, relative to the Anti-Slavery Society. The young men were not guilty of doing wrong, but of doing right too soon; they acted prematurely. The substance of the charge against them was, that they defended their principles in an injudicious manner. The Auxiliary Societies in the U. States, had increased from 50 to about 200. It was stated, in glowing terms, that wherever unconditional liberty had been granted to the slaves in the British West Indies, as in Antigua and Bermuda, no disturbances had taken place.

The report warmly eulogized the conduct of Mr. Dickson, of New-York, for his efforts in Congress during the last session, to abolish slavery in the District of Columbia. Under the direction of this Society, within the last year, had been published no less than 222,000 copies of different works to promote their object. The ladies were highly lauded for what they had done in furtherance of the views of this institution. It was only what were called the wisely prudent, but prejudiced, who saw danger in, and who were adverse to, the immediate emancipation of slaves in the South. Why, the unprejudiced mind of a child imbued with brotherly love, would be in favor of giving them their liberty—for they harbored not the holy prejudice of *caste*. The committee, from the state of their funds, had the strongest inducements to go forward. Was there any chance of putting an end to slavery, but through a change of public opinion? If not, they called upon all men to join them.

If the Committee had failed in energy, and had lacked wisdom in their efforts, it was better than that they should retire. In conclusion, they say they must look for the proper decision of this question to the whole people, and not to those who occupy high places and who may be politicians. The adoption of the report was seconded and adopted.

The Rev. Mr. Stow rose and offered a resolution to the effect—"That this city resolved its thanks to Almighty God for the triumphs of Christian benevolence—for the emancipation of slaves in the British dependencies, and its happy result; and rejoiced at the union between philanthropists on both sides of the Atlantic, for their Christian efforts in extinguishing the slave trade throughout the world; and most fervently hoped that the slaves in the United States should have a copy."

BOSTON, May 7th, 1835.

*Extract of a letter from New-Hampshire.*

It is a fact, that all people need to become sons of the Liberator, is, the chance to read.

The straight-forward course which the elder has taken is well calculated to gain me friends to himself, and to those who are in bonds. I have had such a feast in reading myself, that I could not lay them by in my drawer, nor hang them up for the flies and spiders to sport with, but have sent them west, north and south—some one hundred, and some eight hundred miles; and, so far as I can, every family in these United States should have a copy.

With great respect, I remain, dear sir, your obliged and humble servant,

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The straight-forward course which the elder has taken is well calculated to gain me friends to himself, and to those who are in bonds. I have had such a feast in reading myself, that I could not lay them by in my drawer, nor hang them up for the flies and spiders to sport with, but have sent them west, north and south—some one hundred, and some eight hundred miles; and, so far as I can, every family in these United States should have a copy.

With great respect, I remain, dear sir, your obliged and humble servant,

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## LITERARY.

[From the London Metropolitan.]  
THE UNEQUAL MARRIAGE.  
By MRS. ADY.

"Joy—joy to the young and happy pair,  
The youth is learned, the maiden fair,  
They are rich in friends, and in gold and lands,  
And love has united their willing hands."  
Thus the smiling world in its sentence passed;  
But the honey moon has ceased to last,  
And already contending views divide  
The wedded bridegroom and sullen bride.

From whence can such earthly jars proceed?

Alas! the riddle too well I read;  
They share no feelings or thoughts in kind,  
They are not linked in the chains of mind.  
He has a name and a glory won;  
Genius exults in her gifted son;  
And she is simple, and weak, and vain,  
A cold, light daughter of Fashion's train.

He loves to gather from Learning's store  
The treasures of scientific lore;  
Or traces the deeds of a former age  
In the classic or historic page;  
And oft when the poet's strain beguiles,  
He ventures to seek the muse's smiles,  
And the lyre of few can boast a tone  
So sweet and so perfect as his own.

She to light trifles devotes her hours,  
Weaves in gay garlands her greenheath flowers,  
Turns over the leaves of a vain romance,  
Thea bends on the mirror a lengthened glance;  
Perchance devising some art of dress  
To heighten her native loveliness.  
At the welcome time when observed of all,  
She shines in the bright and crowded hall.

His speech and his actions bear impress  
Of the calm, deep power of holiness;  
In the earliest spring-tide of his days,  
He sought not Pleasure's delusive ways;  
And though virtue crowds his steps pursue,  
His spirit is like the sunflower true;  
To earthly objects it is not given,  
But it rests its steadfast gaze on heaven.

No thoughts sublime in his mind have birth,  
Her hopes, her wishes are all of earth;  
She hears him dwell upon holy themes,  
As though his speech were of fabled dreams.  
O! the gifted feel a pang intense,  
When they lavish their burning eloquence,  
To meet with the careless, cold reply,  
Or hardened, and heartless levity.

What marvel, then, that his steps he bends  
To the quiet hearts of congenial friends;  
Or weeks discourse with the wise and good  
In his study's peaceful solitude;  
She feels no joy at his coming tread,  
But turns in disquietude and dread  
From the powers his varied speech displays,  
To hang on a couchomb's lisping praise.

Ye sons of mind, will my words avail—  
Will ya study the moral of my tale?  
Ye are raised above our common race—  
Descent not from your starry place,  
To choose a bride from a groveling sphere,  
Who will shrink from your talents in servile fear;  
Ye must shadow your glories from her sight,  
Lest, like Psyche, she die in a blaze of light.

Your wedded bliss can be found alone  
In her whose genius can prize your own,  
Your taste improve, and your thoughts inspire,  
With kindred spirit and answering fire:  
The world may extol your honored name,  
And bind your brows with the wreath of fame;  
But its praise is light as the ocean foam,  
Compared to the kindly words of home.

Knowledge may surely some skill impart,  
To teach you to read the human heart;  
Or then combine, in your choice for life,  
The enlightened friend and devoted wife;  
One who with glad, exulting glow,  
Will share your triumph and fame below,  
But with holier fervor and deeper love,  
Assist your steps to a world above.

BEAUTY IN THE GRAVE.  
On seeing an ancient Picture of a beautiful Lady.

By W. B. TAPPAN.  
How loudly rang her ready praise  
In her ancestral hall,  
How beauteous at the revel, once  
How graceful at the ball.  
It matters not—the fair one now,  
The idol of the brave,  
The pageant of a former hour,  
Is beauty in the grave.

How much admired for sparkling wit,  
And prized for virtue true,  
How by the multitude esteemed,  
Beloved by the few;  
It matters not—alike the same  
To him, as in the slave,  
The sordid worm holds banqueting  
On beauty in the grave.

The well proportioned shape, the grace  
Of woman's queenly tread,  
The speaking eye, the budding lip,  
Of nature's dewy red—  
Ten thousand witcheries, that still  
Our warmest homage crave,  
What are they in death's arms, and what  
Is beauty in the grave?

Go ye to whom are faultless forms  
And lovely features given,  
To manifest that still below—  
Is something left of Heaven—  
Go! in humility forget  
The charms ye cannot save;  
Look hence a little hour and see  
Your beauty in the grave.

And look upon the laughing earth,  
Where spring in careless play  
Puts forth her fairest blossoms, but  
To deck them with decay;  
And look upon the face of all  
That's beautiful and brave,  
On every blessing bent to man  
Are traces of the grave.

Yet gaze on one from whom that trace  
May never pass away,  
Though he corruption never saw,  
Nor in its realm could stay,  
And see in the immortal scars  
That may the sinner save,  
The victory of Him who came  
In beauty from the grave.

TEMPERANCE.  
Time—DISMISSION.

When the potent spell is broken,  
And its captives are set free,—  
When the final word is spoken,  
And the scourge has passed away—  
Temperance then its sway maintaining,  
O'er the land and o'er the sea;  
Nations the blest cause sustaining,  
Join the glorious jubilee;—  
Earth will shout;  
Hallelujah, Amen, Hallelujah.  
Earth will shout, &c.  
The conquest is won.  
Hallelujah forever and ever, Amen.

The meanest man who's free, should look with pity  
Upon a slave, adorn'd in all his pride. Martyn.

## MISCELLANEOUS.

## THE MARRIED STATE.

Amanda proceeded on the married state, thus—Marriage is without doubt a state of the sincerest human happiness, as it is best fitted for the most exalted friendship; in all other circumstances interfering interests prevent the possibility of so firm a union as here, when the interests of both parties must be the same. One would wonder then, that so few in it can boast of true felicity; but this is owing very much to the fallacious forms of courtship, and the strange alteration which follows so soon as the lover commences husband and the mistress is made wife. Immediately the subject becomes the sovereign, and uneasiness must always result from such a sudden change of government. The mask both sides wear is usually thrown off too soon; then care to please abates, love grows cold, sickness, languishes and dies perhaps at last, and then adieu to happiness. But every couple should remember that from the day their hands are joined, their wretchedness or their felicity is entirely dependent upon each other, and Love, which before perhaps was only passion, becomes the highest act of reason from that time.

There cannot be a more fatal error than the common one of believing that all pains of pleasure are new needless: on the contrary, to be obliged by, and to oblige each other, ought to be their mutual and constant inclination. Their behavior should always be conformable to good nature and good manners. They mutually must bear with each other's foibles, and with care guard against the beginnings of discontent on the other side; but if any difference should arise, let their generous contention be not who's most to blame, nor who's right or who's wrong, but who shall soonest put an end to it. And I recommend particularly to my own sex, that smiles and compliance are the most convincing arguments to win the heart, and, in their condition, to yield is the only way to conquer. As the husband's province it to manage the grand affairs of life, so it is the wife's wisely to regulate the family; it is her duty, her interest, and ought to be her study to prevent disorder there, to make his home always pleasing to him, to be ever ready to receive him there with open arms and cheerful looks, and diligently to avoid every thing which may wear the face of unkindness or neglect. But more than all, the business of her life should be to keep her husband's love: for a wife can have no other power than what he gives her, and if once that is lost, her case is bad indeed. In order therefore to preserve it she ought to make herself as amiable in his eyes as possible: the pains she took before marriage to charm him should be redeemed now; her dress, her looks, her words, her very action should be suited to his taste; he should never see her in a good humor nor hear from her any thing but the most endearing expressions of regard. She from the first should resolve upon no occasion ever to quarrel with him, or impertinently oppose his temper. Her expenses should be regulated, not by his fortune only, but his way of thinking also should be considered: for his esteem is to her of more importance than that of all the world besides—her whole happiness depends upon it.

**HOW TO CHOOSE A GOOD HUSBAND.**—When you see a young man of modest, respectful, retiring manners, not given to pride, or vanity, or to flattery, he will make a good husband, for he will be the same to his wife after marriage that he was before it. When you see a man of frugal, industrious habits, no "fortune hunter," but who would take a wife for the value of herself, and not for the sake of her wealth, that man will make a good husband; for his affection will not decrease, neither will he bring him or his partner to poverty and want. When you see a young man who is using his best endeavors to raise himself from obscurity to credit, character and influence, by his own merits, marry him, he is worth having and will make a good husband. When you see a young man whose manners are of the most boisterous and disgusting kind, with brass enough to carry him any where, and vanity enough to make him think every one inferior to himself, don't marry him, girls, he will not make a good husband. When you see a young man depending solely for his reputation and standing in society, upon the wealth of his father and other relations, don't marry him girls, for goodness' sake, he will not make a good husband. When you see a young man half of his time adoring his person, or riding through the streets in gigs, who leaves his debts unpaid, never marry him, for he will in every respect make a bad husband. When you see a young man who is never engaged in any affrays or quarrels by day, or follies, by night; and whose general conduct is not of so mean a character as to make him wish to conceal his name, who does not keep low company, gamble, or break the Sabbath, or use profane language, but whose face is regularly seen at church, where he ought to be, he certainly will make a good husband. Never make money an object of marriage; if you do, depend upon it as a balance for the good, you will get a bad husband. When you see a young man who is attentive and kind to his sisters, or aged mother, who is not ashamed to be seen in the streets with the woman who gave him birth and nursed him, and who will attend to all her wants with filial love, affection, and tenderness, take him girls, if you can get him, no matter what his circumstances in life are; he is really worth having, and will certainly make a very good husband.—Lastly, always examine into the character, conduct, and motives; and when you find these good in a young man, then you may be sure he will make a good husband.

## CAPT. ROSS'S VOYAGE.

The following extracts exhibit the degree of cold to which Capt. Ross's party were exposed—and the value of TOTAL ABSTINENCE in supporting the frame under the most rigorous privations, and is triumphant evidence for the temperance cause:—

The lowest point at which the thermometer ever stood, during the period their stay here embraced, was *sixty degrees and a half below zero*, which is ninety-two and a half below the freezing point of Fahrenheit. This was in January, 1831. It was very seldom so low as that; it had been frequently as low as eighty degrees below the freezing point, but never except once, for a few days, so low as ninety. They often, however, had eighty-five; at this time there was no wind.

In all former attempts to live under such an extreme degree of cold, death was the result: as the melancholy cases of Sir Hugh Willoughby's crew, who all perished

and were found dead in their hut; and the party of sailors at Spitzbergen, who were likewise all found dead with cold, but too well attest.

Captain Ross attributes the preservation of his party from the fatal effects of cold, to the method they took of *ventilating* their hut and covering it with ice. *They were also without spirits the latter fifteen months of the voyage, and he attributes to this fact a considerable portion of the healthy state in which the party were.* They had also some cocoons during the greater part of the time, but laterly the allowance was extremely limited, and for the last six months they remained, it was wholly exhausted. They had some coffee made of burnt peas.

*An Industrious Wife.*—A married lady, of about twenty-one years of age, in a town in this county, besides taking the whole care of her family, braided in as many successive days, (Sundays and one week of ill health, excepted,) *One Hundred Palm-leaf Hats*, which she brought to this town a few weeks since, and sold in a lot for forty dollars. The stock cost her six cents apiece, so that the net gain of her labor has been *thirty-four dollars*. Praise upon a married lady, who, rather posthumous—for her fate is fixed—but if our single damsels will exert a like industry, the story of their deeds might not be laid in vain.—*Portsmouth Journal.*

*Melancholy Accident.*—Mr. John Egan accidentally shot himself last evening. We understand that there had been several attempts lately to rob a clothing store of which he was proprietor, and he had prepared himself with a horseman's pistol, and was in the habit of drawing the charge occasionally and reloading it. It is supposed he was thus engaged, and had taken the end of the ramrod in his mouth, when the pistol went off, carrying away his chin and the upper part of his head, leaving only a small part of the skull on the back part of the head. He was alone in his shop when the accident occurred. This should be a caution to those who are in the habit of carelessly using fire arms.—*Washington Telegraph.*

*Pulmonary Complaints.*—It has been computed by medical men, that one in 4 of the inhabitants of England and Wales die of consumption—and that one in three have tubercles on their lungs at the time of their death!

What a dreadful disease! And it is probably as fatal in this country as in Great Britain. That man who will discover a specific for this sweeping disease, which seems to delight to fasten on the young, the beautiful, and the virtuous portion of the human race, will deserve to have an adamantine statue to his memory.—*Boston Mer. Jour.*

*Anecdote.*—A person conversing with his friend respecting the exercise of his mind before and after conversion, observed that there was a great difference as to the objects of prayer: When I was (said he) only a Christian in name, I used to pray to my family, if any strangers were present, I prayed to them: when I was alone, I prayed to myself. But since I have been renewed by Divine Grace, in all my prayers I pray to God.

At the late sale by auction in London of the library of Mr. Heber, a volume, printed in 1545, and entitled *Castiglione Il Cortegiano*, was sold for £41. The reason of the great competition to procure it was, that on one of its leaves was pasted a sonnet by Tasso, in his own hand-writing, and on another, the printed challenge, which was placed on the church door of Venice, by the Admirable Crichton, in 1580.

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